
THE
CHRISTIAN'S MAGAZINE,

&c....&c.

Vol. I....No. VII.

I OMIT the history of the clergy in this number, and shall continue it in the next, I have for this number things of more importance than an account of that ungodly race of men, who are daily becoming contemptible and base in the sight of all the people. The people are constantly getting rid of them, as they did of stamps, loans, direct taxes, standing armies, by the change of administration. Some of them are found out in most infamous practices. They are in many places using all their influence to keep the people in ignorance of the right way of the Lord. The Lord deliver the people out of their hands.

DOCTRINE.

THE Fifth principle of the doctrine of Christ, continued from No. VI. page 195.

IV. I am to shew how the just will be raised. The new testament mentions the manner of the RESURRECTION

in a striking and familiar manner. This has employed the minds of many, and by not attending to what is said there, the subject has been treated in such an unskilful way, that many have thought it a thing incredible for God to raise the dead. Some have supposed, if a hand was cut off in one country, a foot in another, and the body buried in another, at the RESURRECTION the bones would fly in the air, and meet the body to be united; this has led many to treat the RESURRECTION with ridicule. As Paul has described the resurrection, there is no difficulty concerning the manner in which the dead will be raised.

He says, 1 Cor. xv. 35, 36, 37, 38, 42, 43, 44, 45, 46, 47, 48, 49. "But some *man* will say, how are the dead raised up? And with what body do they come? *Thou* fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*; but God giveth it a body as it hath pleased him, and to every seed his own body; so also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body; and so it is written, the first man Adam, was made a living soul; the last ADAM was *made* a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy; we shall also bear the image of the heavenly."

This quotation is a description of the resurrection of the just only; if this is a description of all men, there is no such thing as the *resurrection* of the unjust. The saints will put on *immortality* at the *resurrection*, but the wicked never will possess *immortality*; but will utterly perish in their own corruptions.

The *resurrection* of the just is here described in a beautiful and engaging manner. The question in Paul's day was, "how are the dead raised up, and with what body do they come?" This he has answered by the similitude of grain that is sown.

1. He says, verse 36, "That which thou sowest, is not quickened except it die." This is familiar to every person who is acquainted with sowing grain. When the man sows his seed in the earth, he expects it will die, before it rises, or comes up out of the earth. It corrupts, and is seen no more,—so it will be with this mortal body, which is sown in the earth, it dies and turns to corruption.

2. Paul says, verse 37, "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."

This part of the similitude is plain; the grain which is sown is not that grain the husbandman expects at the harvest. Paul says it may chance of wheat or some other grain; he means, whether a man sows wheat, rye, or barley, he does not expect that again; but if he sows wheat, he expects wheat again; if he sows rye he expects rye; if he sows barley he expects barley; because God gives to every seed his own body. A man would be a fool to sow tares and expect a crop of wheat from it; or to sow barley and expect a harvest of rye. According to what a man soweth that shall he reap. The resurrection of the saints will be in the same manner as the sowing of grain, to be quickened and raised up again. The body which is sown in the earth will not be raised again, but one from that as the wheat is raised from the wheat which is sown. It appears plain from Paul's account of the resurrection, that there is a seed in the body which will be preserved until the resurrection, which will then produce a spiritual body. He mentions that "bare grain" is sown; if a man should take the root, straw, head and chaff, of wheat, and sow it all, he would have no more wheat at the harvest, than though he sowed the bare corns of wheat; it is the seed which will produce another body, not the straw and chaff.

After Paul has mentioned the similitude of the grain, he says, verse 42, "So also *is* the resurrection from the dead." How? As the bare grain is soon to produce another body, from that which dies and is left behind. He adds in the following verses, the difference between that body which is sown, and that which will be raised in four particulars;

1. "It is sown in corruption; it is raised in incorruption." The first part of this we all know; when the body is sown in the earth it is a loathsome lump of corruption. The beauty, life, and strength of it is all gone, and even the sight of it causes grief.

How different, at the time when it is raised in incorruption! when from that corruptible body shall arise its own body incorruptible to die no more! This is the body which it will seem good for God to give. When we see the husbandman cast his seed into the earth, it is often in tears doubting whether he shall have a crop; but they which sow in tears, shall reap in joy. O what joy will it be to the saints who have sown a corruptible body of a brother or sister in the earth, to see at the coming of Jesus an incorruptible body produced from the one sown in corruption! Sorrow not O believer for them who sleep in Jesus as those who have no hope.

2. "It is sown in dishonor; it is raised in glory."—The dishonor in which the bodies of the saints are sown, is plain. The ungodly rejoice to see them dead, yea, they have stoned, beheaded, and sawn them asunder—burnt them—ground them to powder—thrown them to wild beasts—burnt them for nightly illuminations, and heaped all the reproach upon them at their death, that was possible. At the sowing of the body every tittle of honor is gone—the father, the husband, the brother, the friend, the king, and every thing which was honorable, is stripped off. The orphan in tears says, *I have no father*, the widow, "I have no husband?" dishonor indeed. Though this be true, yet "It is raised in glory," All the glory and honor which God can bestow, will be given at the resurrection of the just. They will when raised be fashioned like Christ's glorious body, be equal to the angels—be the

sons of God—the children of the resurrection, and die no more. O, who would not be willing to die in dishonor to be raised in such glory as this!! All this and more than tongue or pen can describe.

3. “It is sown in weakness; it is raised in power.”—When the body is sown, all the strength is gone;—no strength to walk, handle, hear, see or speak; all is sealed up in quiet repose until the upright in the morning shall have the dominion. With what power will it be raised, when equal to the angles, everlasting strength will be theirs, strong and powerful to praise, adore and honor their king forever.

4. “It is sown a natural body; it is raised a spiritual body.”—This body is a natural or animal body; subject to the same things which the bodies of the beasts are; cold, heat, hunger, thirst, sickness and death are common to man and beasts here, and as to the body what has a man above the beasts? all go to one place—all return to the dust. All came from the dust. So the bodies of the Saints are sown; but when raised they will be spiritual, and all life, supported by the spirit of God forever. The natural body is supported from nature, the spiritual body will be supported from the spirit, when it is made like the quickening spirit.

This subject is further illustrated by Paul in verse 44, 45, 46, 47, 48, 49. He says, “there is a natural body, and there is a spiritual body.” By the, “natural body,” he means the body which Adam had, and which all his children have; by the spiritual body he means the raised body of Christ, “the second Adam.” After saying there is a natural body and a spiritual body; he tells us what he means;—verse 45, “And so it is written, the first man Adam was made a living soul, the last Adam *was made* a quickening spirit.” He says, verse 46, “that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.” Adam’s natural body was before Christ’s spiritual body; one was a figure of the other.

Paul’s arguments to prove that the saints will be raised to be like Christ’s glorious body are plain and rational. He tells us, verse 47, that the first man was an

earthy man, there was no heaven belonging to him. That the second man, (Christ) is from heaven, and is heavenly. He speaks of it as a given point that all the saints by nature were like the earthy Adam, verse 48, "As is the earthy such are they also that are earthy." This is certain, that children are like their parents: All men bear the image of the earthy or first man. As this is true; so all who believe in Jesus will at the resurrection bear the image of Christ in their bodies, as certainly as they, in some degree, bear the image of Christ in their souls now.

He says, verse 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." This argument is fairly drawn from what he had before laid down concerning the two Adams.

His reason why the raised body will be incorruptible is given in verse 50, "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." He adds verse 53, 54, 55, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O grave! where is thy victory?"

This last saying will never be accomplished until the sown bodies of believers are raised out of their graves immortal, then, and not till then can they sing the accomplishment of that saying, "DEATH IS SWALLOWED UP IN VICTORY."

I will add a few words to shew the reader the propriety of what Paul has written concerning the manner of the resurrection of the just.

The similitude of the grain is striking and rational.—The bare grain is sown; from this comes up first the blade, then the ear, then the full corn in the ear. Who could think that such a beautiful stalk, leaf and grain could be produced from one single corn of wheat! yet we know it is so. Is it not as likely that a spiritual, incorruptible, immortal body may be produced from this mortal body, as

that so much is produced from bare grain ? It certainly is. The very existence of our bodies, in this present state, and the manner in which they began is a proof of the resurrection to immortality. It is certain that though our bodies are from the earth, yet they are far superior to the bodies of the beasts, which are also from the earth. Is it not possible that these bodies may produce another superior to this, as well as this to be produced from the earth superior to other animal bodies ? It surely is. What is our present existence but a resurrection from the earth ? Our first beginning was very small, one body is produced from another ; who could believe in the manner of our bodies being produced, if we did not know it to be so ? Job has stated the beginning of our existence in a striking manner, chap. x, 10, 11, " Remember, I beseech thee, that thou hast made me as the clay ; and wilt thou bring me into dust again ? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast given me life and favor." From such a small unsubstantial beginning our bodies came into their present form ! at the resurrection of the just, from a small seed will be produced from the earth, a body glorious and immortal to die no more, born from the earth by the immediate power of God displayed at the resurrection. The account of this resurrection given by Paul is rational and removes all the difficulties from my mind, which have ever remained while reading descriptions of it given by philosophers and other uninspired men.

In this world I see things which are as mysterious as Paul's account of the resurrection. The worm which produces a butterfly, is as striking similitude of the resurrection, as any thing I now think of. This worm first appears on a milk weed, after it is grown it crawls up under some beam or stone, where the rain cannot come, and hangs their for some time, and then falls down about half an inch on a kind of stem, and turns into a kind of egg, about an inch long, round and square at each end, of a blueish colour. In this lifeless state it remains nine days ; at which time from that egg comes a large beautiful butterfly, which leaves the place and flies in open air, enjoy-

ing the sweets of every flower where he flies. What a striking figure of the resurrection of the saints ! Here they appear as a worm and no man, like the worm Jacob, they move slowly from place to place, unnoticed by those who have their portion here ; viewed by them as loathsome as the worm which they cannot endure in their houses—after living a few years in the world they appear to die, but the seed remains ; they lie in their graves for a little season ; but at the time appointed by their Father, the earth will produce a glorious harvest of saints, who from crawling worms will appear like the angels each of whom had six wings. In this glorious form they will fly in open air, and enjoy all the perfume and sweets of Sharon's rose and the lilly of the valley in one eternal day of glory, when the wicked shall cease from troubling and the weary are at rest. A friend of mine told me that when he was in the eastern country, as he walked out one day in a shady grove, he observed under a large leaf a small bunch which he supposed contained an insect ; he took off the leaf and found there was life within ; curiosity led him to carry it home to see what that would produce the next spring. He laid it in a drawer in his chest where it remained until spring. One day, not thinking any thing of his leaf and insect, he opened the drawer for something, and the instant the drawer was pulled out, to his surprise ! a most beautiful butterfly spread his variegated wings, and flew to the window to find room to expand them, and use the liberty which the spring had brought him to enjoy. What can be a more lively representation of the *resurrection* of the just than this ? The saints after the cold winter of death, at the spring of the *resurrection*, will be redeemed from the bondage of corruption into the glorious liberty of the children of God, to be no more confined forever. Who can deny the resurrection when all creation arises to prove it, and the scriptures declare that it shall certainly be ?

V. Let us now shew how the unjust will be raised. The resurrection of the unjust will be very different from that of the just. This will be at the judgment day when time shall be no more. The just who in this world " by patient continuance in well doing, seek for glory and hon-

or an
the re
tentio
eoufn
guish
first,
perfo
law,
sinne
when
acco
16.
ered
gath
earth
ered
worl
they
and
furn
teeth
by t
gain
men
year
dure
raise
plac
of t
the
utte
not
an
The
ed
or
Bo
not
the
squ

or and immortality, and eternal life," will find all this at the resurrection of the just; "but unto them that are contentious, and do not obey the truth; but obey unrighteousness;—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentiles, for there is no respecter of persons with God; for as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." See Rom. ii. 8, 9, 10, 11, 12, 16. The unjust at their *resurrection*, instead of being gathered like the wheat into the barn, will like the tares be gathered and burnt, at the day when the heavens and earth shall be on fire. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire there shall be wailing and gnashing of teeth." "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." It has been a received opinion for hundreds of years past, that the wicked will be raised immortal to endure eternal misery; but this is an error, those who are raised immortal will have eternal life. There is not one place in all the scriptures which mentions the immortality of the wicked; but to the contrary." They that sow to the flesh shall of the flesh reap corruption, and they shall utterly perish in their own corruption." The wicked will not have eternal life, nor eternal misery; there is not such an expression as eternal misery in all the word of God. The general idea among men is this, either that the wicked will all after the *resurrection* be eternally miserable, or else be all finally restored to eternal happiness.—Both of these ideas are unscriptural. The wicked will not be eternally miserable, nor eternally happy. After they are raised and judged, they will die again both soul and body, and be no more forever. This is called

the second death, because they will die the second time. We are told when this second death will be, what it is, and who will die this death, in Rev. xx. 14, "And death and hell were cast into the lake of fire, this is the second death." Chap. xxi. 8, we are told who will die this second death. "But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." This will be their end, even everlasting destruction from the presence of the Lord and the glory of his power. It is evident that after the day of judgment the wicked will not be. Psalm xxxvii. 10, "For yet a little while, and the wicked shall not be yea, thou shalt diligently consider his place, and it shall not be."

This subject is calculated to afford the greatest consolation to every lover of Jesus in every situation of life; if he understands it, and receives the evidence of the truth of it, which is given in the scriptures, and by the spirit of God which witnesses to the truth of the scriptures in the hearts of all saints.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection," and in the new earth these children shall live forever in the presence of the LAMB even so, Amen. The grace of our Lord Jesus Christ be with you all.....AMEN.

EXPERIMENTAL.

An account of the manner in which Elder DANIEL HIX, Elder JOHN LAWRENCE, Elder IRA PHILIPS, with the church to which they belonged, came out from the Baptist denomination, into the name and order of the New Testament, last March, 1807.

PREVIOUS to their coming out, they were called freewill Baptists, holding to what is called open communion, & belonging to the Groton union conference, or in other words, an association of churches; this conference held a correspondence with the Warren association. These three ministers who belonged to the Dartmouth church, were for some time before they came out, convinced that there were several things held and practised among the Baptists, contrary to the New Testament, and as they believed Christ to be the only lawgiver, they felt bound to come out from all unscriptural practices, and from those who practised them; according to this direction,—“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.”

The following is the substance of what Elder Hix wrote, and read to the church, after he and the others had concluded to come out from the Baptist denomination. [All the church, (which consisted of between 4 and 500 members,) came out with him, excepting two males, and three females.]

“Beloved Brethren,

HAVING passed through various trials, since I have known the religion of Christ in my soul, and particularly this year past, in which time they have been different from what I ever experienced before, and on which account I have been lead to search the scriptures, to give myself to fasting and prayer, that I may know my duty; in this school of trials I have learnt from Christ and the

Apostles, the following, which I believe, and feel it my duty to communicate to you, for your furtherance in the Gospel.

"What shall I do to be saved?" Is of the greatest importance to all men. Jesus has declared that a man must be born again to enter into the Kingdom of God. John iii. 3. This being born again, is by the operation of the spirit of God on them that believe. John i. 12, 13, iii. 8. This spirit which regenerates and renews,—teaches, and leads into all truth. John vi. 45, "And they shall all be taught of God, every man therefore that hath heard and learnt of the Father, cometh to me." This divine teaching is from God, and those who hear what God says, and learn what God teaches every one who is willing to learn of him, will see himself a sinner, and in need of a Saviour. Having learnt that they are Sinners, they are lead to repent of sin, and to turn to the Lord who will have mercy, and to our God who will abundantly pardon. Seeing themselves sinners, and helpless, they are lead to cry to the Lord for help, who is a present help in trouble to all who diligently seek him. To such as hear, learn, repent, and look to God for help, the greatest encouragement is given; Matth. vii. 7, 8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened." Thus it is written, and blessed be God, it will ever stand true, that "whosoever shall call on the name of the Lord shall be saved."

When the thief on the cross called on the name of the Lord, he found salvation; and soon experienced the glory of Paradise. When a sinner hears, believes, and depends entirely on Christ for salvation, he is then obedient to the faith; and is then saved by him, in whom he believes, according to Hebrews v. 9, "And being made perfect, he became the author of eternal salvation, unto all them that obey him. This salvation is great, it is from sin, guilt, condemnation, and the wrath to come; it brings them into the enjoyment of God, and leads them to obedience, and to look for that blessed hope and gra-

cious apperance of the great God and our saviour Jesus Christ.

Those who were thus saved were called *disciples*, because they learnt of Christ—and *believers*, because they believed in God and in Christ. Being believers unto salvation, they were as such commanded to be baptized. Acts ii. 41, "Then they that gladly received his word were baptized." Those believers who were baptized; were buried in baptism, Rom. vi. 4, "Therefore we are buried with him by baptism, &c." Baptism did not add believers to the church of Christ: he added them. Acts ii. 47, "And the Lord added to the church daily such as should be saved." When they were born again, they were born into the church, or kingdom. Every person born again is in Christ's church: baptism is a command which is to be submitted too, by those who are in the church of Christ. There is no law in a kingdom which extends to those who are out of the kingdom. When a person is translated into the kingdom of Christ by regeneration, the first thing required of him is baptism.

Those who were called *disciples* and *believers*, before they were baptized, were after baptism, called *CHRISTIANS*, because, being baptized into Christ, they put on his name, as his property. Gallatians iii. 27, "For as many of you as have been baptized into Christ, have put on Christ." It is said Acts xi. 26, "And the disciples were called *CHRISTIANS* first in Antioch." By this name they were distinguished from all other people under heaven. This is the name the followers of the lamb loved in ancient days, and this is the only name they now ought to bear, and hold in high esteem, as the name which binds them to depart from iniquity. Those who were distinguished by this name, being taught of God to love *each* other, manifested it by giving themselves to the Lord, and each other by the will of God, to watch over each other, to live soberly, righteously and godly, in this present evil world. There was a glorious union among them called the unity of the spirit, they were united in that truth which the one spirit lead them into. This unity is recorded in Eph. iv. 4, 5, 6, "There is one body,

and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all." Those Christians thus united, and gathered in Christ's name were called a church, whether there were few or many. In this church called CHRISTIANS, there were a diversity of gifts, 1 Cor. vii. 4. 28. "Now there are diversities of gifts, but the same spirit. "And God hath set some in the church, first apostles, secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." In Rom. 12, Paul has told us how each of these gifts are to be improved for the edifying of the body of Christ. Singing, praying, preaching, exhorting, &c. is enjoined on those who are called CHRISTIANS.

As there has been some contention in churches concerning singing, I will say a few words upon the subject. Singing, is what belongs to the church, and it belongs to them to lead in this part of worship, and they ought to obtain such information, as to enable them to sing with the spirit and understanding also, that this as well as other parts of worship may be done with that decency and order which Paul has directed his brethren to attend too. As to those who are not believers in Christ, it is their duty to attend public worship, and to give all possible attention to the word preached, and when the church prays let them rise, or kneel with the church, and desire with all their hearts that the Lord may have mercy on them. I think no CHRISTIAN can forbid their doing this, and if any are disposed to join their voices in singing when the church sings, there ought never to be any contention on that account.

I shall now add a few words concerning the government of the church of Christ. This under Christ belongs to the male members. Paul says, 1 Cor. xiii. 34. "Let your women keep silence in the church." This does not mean that they shall not pray, praise God, and testify of his goodness; for *Mary* magnified the Lord; *ELIZABETH* was filled with the Holy Ghost, & spake with a loud voice. From this and many other places it is plain that the sisters

took a part in the worship and in the work enjoined on the churches. It is certain that much good has been done when women have stood in their lot, and improved by prayer, singing, and exhorting others to turn to God : but when they undertake to lead, or to take a part in the government of the church, it generally ends in confusion ; hence Paul* says, " Let the woman learn in silence with all subjection ; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

To conclude... From the scriptures it is plain that all men are in a helpless situation, and that their help must come from God only ; and that those who are saved, are saved by grace through faith ; This salvation is through faith in the blood of the Lamb. It is plain that those who were thus saved, were before being baptized called believers, and afterwards CHRISTIANS, and being united in one body, were considered the church of the living God. All which, any denomination have more than these things are wrong, and serve to keep up a separation among the children of God ; therefore my brethren, let us leave all these unscriptural things behind, and take the name recorded in the New Testament ; let us see that our lives agree with the law of Christ our leader, whose name we name ; in so doing all separations will cease, prejudices will fall, unity love and peace will take place, and glory shall dwell in our land.

Dear Brethren... I have not written these things as *articles*, or *covenants*. If such were never commanded by Christ, neither were they known in the days of the apostles ; therefore they ought to be laid aside and the New Testament considered the only rule for new born souls to walk by ; those who want more than the New Testament, are certainly wrong, and are saying by this that the great lawgiver, is deficient, in giving no more rule for his followers.

On my part brethren, I do not mean to break any fellowship with the children of God who do not see these things as I do, for I enjoyed a blessing before I was lead into these things ; but I have enjoyed more since. When I first viewed these things, I shrunk back, and thought

never to make them known, knowing what I must meet with from my brethren who were not willing to leave unscriptural things behind ; but being pressed in spirit to hold up these things to my brethren, I have had greater trials than when I was first called to preach the Gospel ; but as Joseph said to his brethren, so I say to you, " I fear God," which is more to me than all other things I have to fear.

I have felt a command from heaven to make known my mind to you, and I now invite you to come forward into the footsteps of the flock under the great head of the church, who commanded his apostles to teach believers to observe all things whatsoever he commanded them. Remember that after the apostles, they departed from the faith, giving heed to seducing spirits and doctrines of devils. Since the days of WICKLIFF, there has been a coming out from human things, and the denomination which came out last came nearer to the ancient rule than those they came out from. To name the name of Christ, to walk by his rule, to drop *articles, creeds, covenants Associations, Missionary plans*, and every thing human, and to hear and obey Christ in all things is coming to *mount Zion* ; This let us do ; so we shall love as brothers, live as pilgrims, and at last find an open and abundant entrance into the everlasting kingdom our Lord and saviour Jesus, to him be glory in the church throughout all ages, world without end....AMEN.

Your unworthy brother, servant, and fellow labourer in the kingdom and patience of Jesus.

DANIEL HIX.

An account of the GROTON CONFERENCE, held in New Bedford, June 24 and 25, 1807, at the long plain's meeting-house.

PREVIOUS to giving an account of this meeting, it is proper to observe to my readers, that since the last meeting of the *Groton Conference* at Norwich, [Connecticut.] Elder Hix, Elder Lawrence and Elder Philips ; who all

were members of one church, with the church they belonged to, agreed to come out from the "*Baptist order*," where they belonged, and to give up the name of *baptists*, with their articles, and all things which were not found in the new testament. To do this, they found they must call themselves *CHRISTIANS*, instead of *Baptists*; and as there was no such thing as an association of churches under the name of the *Groton union conference*, which differed from an association of churches, only in name; they found they must drop that, with the *missionary plan*, which originated in the church of Rome. Doing all this, made no small stir among those ministers who chose these things, rather than the new testament. As they had invited the ministers to hold the conference with them, they made the same preparation to receive the *ministers* and *brethren*, that they would, had they been in favour of the plan they once supported.

This conference held a correspondence with the Warren association, who had appointed messengers to meet with them in the conference. From all I could learn the messengers knew the overturn which had taken place among the ministers and brethren in the vicinity of New Bedford, and foreseeing the evil, they as prudent men hid themselves, letting the simple pass on. Elder Nelson of Reading, was the only one who attended as a messenger from the Warren association.

Wednesday at about 10 o'clock, the *ministers* and delegates, with a large number of people met in the meetinghouse, Elder *Northop* tried to preach; he was, in the latter part of his sermon much embarrassed, and even acknowledged afterwards that he forgot part of what he meant to preach; particularly concerning *repentance* and *faith*. He was told that the hardness he felt in his mind against a certain individual, was the reason he could not preach; some thought the sight of one man interrupted him in preaching.

Soon after the morning meeting was done, the *great ministers* left the meeting house; when they were gone out of the way, the other ministers and a great number of brethren, many of whom were converts, spent some time

in singing, praying, and exhortation ; this was a time of refreshing from the presence of the Lord. At 2 o'clock, the great ministers met to attend to the business of the conference ; and according to *their order*, they chose Elder Northop, moderator,—Elder Burroughs clerk, and proceeded to business, which was to read a few letters from some of the churches, to read over the circular letter prepared by *Elder Hix* and the corresponding letter prepared by one of the *great ministers*, with the corresponding letters from the *Warren* and *Stonington associations*. They also this afternoon, attended to a little piece of *missionary business* contained in a letter written by Elder Burroughs, who was appointed a missionary by the conference last year. His letter stated that he rode about *thirteen hundred miles* in eleven weeks, and in all that time preached only *36 times*. This I think was about all that was done that afternoon ; all this business took up about one hour and an half ; which was a *dry time* indeed, for there were not many people in the meetinghouse who did not see that the business was unscriptural, and of course they did not believe it.

Soon after the conference, the *great ministers retired*, again ;—the assembly, with the other ministers, tarried and had a blessed time in speaking, praying, singing and edifying each other according to the direction given in the new testament. In the evening E. Smith preached at Br. Braleys, one of the great ministers. [THE REV. MR. CORNWALL] attended until he was so operated upon, that he left the room and retired to another room. I was told that he said, he never heard so much truth and error in so short time before. The meeting was solemn ; there were many distressed souls who that evening expressed their need of a Saviour.

At 8 o'clock the conference met again, and instead of *Elder Hix's* letter the committee wrote another by it ; the other which contained a long and lamentable account of *errors, false teachers, sophists, &c.* was after several alterations and amendments, read and approved. The *Missionary* was settled with, at 5 dollars per week, as he spent 11 weeks and 4 days he was paid 57 dollars, 50

cents. He received pay for all but one half day. Though some thought souls were so precious in upper Canada; yet no one would go to preach to them, unless the hireling plan was adopted. The missionary plan died in the meetinghouse for want of money. This was the principal part of the business done before 10 o'clock. At this hour, *Eld. Sawyer* preached a good comforting sermon to the saints, from Eph. iii. 8. There was no *associationism*, *platformism* nor *calvinism* in it, that I recollect. After his sermon there were several prayers and exhortations, with considerable singing; especially after the *great ministers* were gone out. In the intermission, the great ministers appeared much disturbed, particularly respecting *Smith*, whom they seemed to consider as the cause of their trouble. *Elder Hix* told them that nine tenths of the people wished *E. Smith* to preach the afternoon sermon, and that if they opposed it, they [*the great ministers*] would be lessened in the esteem of the people in general. This they cared but little about. Some objected, because he, they said, preached damnable doctrine, one said he did not suppose *Smith* even believed the bible; one said he was under admonition,*—finally they were so enraged, that they foamed out their own shame, while poor *Smith* was walking across the room where they stood talking about him. On the whole, it was an awful time among them.

After all such *hard, cruel, ungenerous, unchristian conduct*, they went to the meetinghouse where *Elder Cornwall* undertook to preach upon the unity of the spirit.—I could not forbear thinking of this text while he was preaching—“*All they say, do, but do not as they do, for they say and do not.*” After he had done, one of the *great ministers* delivered an exhortation, several private brethren exhorted in a feeling manner.

* Note... This man, Mr. Nelson of Reading is now under admonition of the church in Middleborough and has been for several years, for wrong conduct which he has ever been too stubborn to confess: no wonder he complains of admonished members.

As soon as the *great ministers* had dismissed their meeting, Elder Hix mentioned that *Br. Smith* would preach in 15 minutes from that time. On hearing this the great ministers took their hats and great coats, and moved out of the house, into the rain as fast as they could conveniently, as though they thought some pestilence was about to spread among the people; they fled, as hirelings do when they see the wolf coming; and after they were gone, they complained, that they were treated no better, and appeared angry, because the people respected them so little, which was what Elder Hix told them would be the consequence of opposing a man the people wished to hear. The greatest part of the assembly staid, and several of the ministers, who had wisdom to judge, after hearing for themselves. It was a time of peace, love and joy;—after this the people went to their own homes, saying we have seen strange things to day. On the whole I do not remember of ever seeing a company of ministers who set out to be *masters*, more chagrined than these appeared to be. The brethren as a body had rejected the *association plan*, the *missionary plan*, and the *platform plan*, and the *baptist plan*, and, while they looked at what the *great ministers* were doing, they considered it nothing, and I suppose the ministers knew it, for if any of the brethren prayed, they mentioned the business as something *dry*, and not calculated to feed the soul. In this place, and in this part, God has done, and is doing wonders among his children in calling them out of these *Babylonish things*, and in calling sinners out of darkness into light, to join with those who have left all names for the name of Christ, and all rules for the rule Christ has given them. Now, they consider themselves *CHRISTIANS*, and are endeavoring to walk according to this rule.

O may the time come when ministers, instead of trying to be *masters* and *lords* over God's heritage; will be willing to be servants of all, and to feed the *sheep* and *lambs* of Christ with the sincere milk of the word; instead of choaking them with so many dry bones of *humanism*!!

REVIEW.

MR. BALDWIN'S SERMON, entitled—*A discourse, delivered before the ancient and honorable artillery company, in Boston, June 1, 1807. Being the anniversary of their election of officers. By Thomas Baldwin, D. D. Pastor of the second baptist church in Boston.*

TEXT.

Mark xiii, 7, "And when ye shall hear of wars, and rumours of wars, be ye not troubled; for such things must needs be."

IN such discourses as this, there is always one thing which I am sorry to see, and that is, a solemn part of scripture prostituted, or wrested, in order to apply to a circumstance, which the author of the scripture had no kind of reference too. In this way for ages past the truth of God has been turned into a lie, and the grace of God into lasciviousness. Who would have thought that a part of scripture which described the signs of a scene more terrible than ever a nation felt, should be used as the foundation of an address to a company of soldiers, and officers in Boston! But this remark will ever remain true; "*When publick men wander out of the way of righteousness, they never wander alone.*" Would an humble follower of Jesus, ever have thought of making such use of his master's words? No; for an humble follower of Jesus would never be seen where he needed to make such use of the scripture, as the author of this discourse has; while he appeared in the garb of a pagan priest encouraging the sons of Mars to war.

Had the author of this discourse stood where the Lord once called him to stand; men would never have called him to stand where he did; when he delivered this discourse. When men are drowned; unless they sink to the bottom the tide floats them down.

It is not for me to raise objections against orations on such occasions as this; but for this to be done by those who profess to be followers of Christ, and who to do it,

must wrest the scripture, is what I am commanded to bear a publick testimony against. The author in doing this, received honor from men. A committee was appointed "to wait on the *Reverend Dr. Baldwin*, thank him for the eloquent and patriotic discourse this day delivered before the company," &c. This is not like Jesus who said, "*I receive not honor from men.*" Were he to hear the voice of Jesus would it not be this; "*Be like me or give up my name.*"

It is a curious affair, (if true) to see a minister of peace standing before an army encouraging them to war; at this rate, we may ere long see them where *Zuinlius* was, at the head of an army, when he recieved his *death wound*. This sermon appears to me a mixture of law, gospel, history, fatalism, oratory, flattery, trusting in God, in men, in arms, and so on. Mixed drink is commonly used with freedom on such public occasions. Those who wish for more must read the sermon.

A LETTER

From the Editor of the Christian's Magazine, to the members which compose the united churches, known by the name of CHRISTIANS, holding Christ their only MASTER, and the New testament their only RULE.

BELOVED Brethren, and Sisters, and ELDERS, who have given up all party names, human doctrines, and human rules, for the NAME, DOCTRINE, and RULE of CHRIST, our great LAWGIVER who has given us the perfect law of liberty, as a rule to walk by.

It is now five years since the Lord shewed me the iniquity of human *doctrines, creeds, articles, and covenants*, and called me to come out from them, and from all who would not come out from such things. There is no person on earth can tell what I have endured in consequence of this, unless they have passed through the same. The cruel treatment I have received from the baptist calvinistic ministers, has some times borne me down, to that

degree, that, if I had not been assured that the Lord had called me to come out from them, and testify against their abominations, I should have sunk down under the weight of their envy. Amidst all this the Lord stood by me, and having obtained help of God I continue till now. When I first came out, I stood alone, not belonging to any human church on earth, and was then determined never to join any party name again. What has taken place within five years, I think proper to mention to you with the present state of the churches, that you may be comforted in knowing what God has done, and is now doing among us.

Four years ago the last Wednesday in March, 1803, the first church was gathered in Portsmouth, consisting of 22 members. They were called CHRISTIANS, and held the New Testament as their only rule. Before one year had ended, there were more than one hundred members. In two years and a half they increased to more than 200 in number. They have from the first day to this remained in harmony and love, endeavouring to keep the unity of the spirit in the bond of peace. Though they have been sorely persecuted by the ungodly, and cold formal professors; yet they have been able to stand in an evil day, and having done all, they appear now to stand fast in the liberty of the gospel.

The next year, the Lord blessed the labours of Elder Jones in Nantasket, a glorious work of God took place there, and a church of about 20 was gathered there, who named the name of Christ, [christians] and walk in love to this day. The summer following another church was gathered in Boston, which grew like the palm tree under oppression. They have been cruelly treated by some of the baptists and the ungodly rabble, who have gone so far as to even strike some of them when returning home from meeting. The number is I think over 60. Though trials are there lot, dwelling where satan's seat is, yet there are a goodly number who have not denied Christ's name, and appear determined through grace to be faithful unto death.

The next year the Lord blessed the preaching of

the word in Bradford, and Haverhill, a goodly number of young and old were converted to God, and baptized. The number baptized was over 50, they were considered a church of Christ in the same order of the others, and remain to this day in union, not forsaking the assembling of themselves together. They have been greatly persecuted by the *calvinistic baptists* in that place, who are law religion people, minister and all.

One year ago last February, another church was gathered in Woodstock (Vermont) some were converts, some came out from the baptist church, some from the congregational church, and some from the methodist church. I think the number now is not far from 60. They live in love and peace, and the Lord is with them.

The March following a glorious work took place in Chebacco, under the preaching of Br. Rand, and Elder Stinchfield. A large number were converted, baptized and gathered together in Christ's name. The number has greatly increased in one year past; and the work is not over yet. They are a large, happy, united company of christians, living in love and peace. Last summer another company was gathered in Hampton who are increasing continually, and they adorn their profession. In Kittery there is another happy company who have of late been baptized, the work is now going on gloriously under the preaching of Elders Stinchfield and Safford. Another church was gathered in Kennebunk last summer, who stand fast in the faith.

Last March, one church in Dartmouth, (Mass.) consisting of upwards of 400 members, and three ordained ministers, came out from the freewill open communion baptists, belonging to the Groton union conference, and took on them the name of Christ, and came into the order of the New Testament, and into fellowship with the other churches. In April about 43 members of the *calvinistic baptist* church in Taunton, with the minister, came out from the church, and considered themselves CHRISTIANS. Elder Hix met with them, when they considered themselves a church of Christ, in fellowship with the other churches. In the same month one in Salem

was gathered. In May another church was gathered in the same order in *Freetown*, and in June another in *Berkly*. On the third of July another was gathered in *Allentown*, N. H. of about 40 members. The second Lords day, in July, I baptized eleven—five on Monday, one on Tuesday. Some of the members of this church came out from the *baptists*, some from the *methodists*, some from the *congregationalists*, and a number were lately delivered from the power of darkness, and translated into the kingdom of God's dear Son.

There are now fourteen churches and twelve ordained ministers, (three not ordained.) The towns where the churches and ministers belong, are the following. Portsmouth. N. H. Elias Smith, Joseph Boody—Kittery, Moses Safford,—Hampton, Eben Leavitt, (not ordained)—Bradford and Haverhill, Abner Jones, (Frederick Plummer, not ordained)—Chebacco, John Rand—Boston, Nantasket, none—Dartmouth and vicinity, Daniel Hix, John Lawrence, Ira Philips—Freetown, Philip Hatheway—Berkley, Elder Easty—Taunton, Elder Crofman—Kennebunk, none—Woodstock, Uriah Smith—Allentown, Ichabod Clark, (not ordained). In the churches in Dartmouth and the towns around New Bedford, there is the most glorious work of God ever known in that part of the country. I have been in that part almost the whole of the time for three months past. I believe nearly one hundred have been baptized in that time, and the work is still increasing. The ministers are travelling from town to town and baptizing almost every day in the week. Elder Hix told me he had preached about twice in each day for two months past. In Allentown and Kittery the instances of new conversions are very common. Notwithstanding some have fallen away; yet according to the best account I can obtain, there are over one thousand baptized brethren and sisters, who stand in fellowship with each other, and in a good degree, live as becomes the gospel of Christ. When I look back to four years ago, and see how the Lord has wrought for his name's sake, I am constrained to say, "this is the Lords doings, and mar-

velous in our eyes," and we must say, "Not unto us, but to thy NAME be all the glory."

Now brethren remember that to name the name of Christ is not enough; but we must depart from iniquity. To say the New Testament is our only rule is not enough, we must walk according to that rule, so peace will be unto us.

Remember, that the grace which brought salvation to our souls, teaches us to deny ungodliness, and worldly lusts, to live soberly, righteously, and Godly in this present evil world, and to look for that blessed hope and glorious appearing of our Saviour Jesus Christ. This includes all our duty to God, ourselves, our brethren, and our fellow men in general. Brethren and Sisters, learn to preach Christ, by your looks, words, actions, and company. Live near to God in secret prayer. Live near to each other, by being subject one to another, by praying with and for each other, by singing together, and improving the gifts God has given you to edify each other. As *husbands*, love your wives—as *wives*, obey your husbands in the Lord. As *parents*, provoke not your children to anger; but bring them up in the nurture and admonition of the Lord. As *children*, obey your parents in the Lord. As *masters*, be kind and faithful. As *servants*, obey your masters, in obedience to your great master Jesus. Be faithful in the places where you are called.—Obey magistrates in all things, where obeying them will not be disobeying Christ the king. Live as pilgrims, let God's statutes be your song in the house of your pilgrimage. Always keep in mind the world to come, and ever remember this word, "Be thou faithful unto death and I will give thee a crown of life." Ever remember the love of the Redeemer to your souls. Be careful not to strive about words to no profit. Never talk upon unprofitable subjects, let your conversation be with grace seasoned with salt. Love all men. Pity and pray for those who turn from the Holy commandment. Ever be at peace with those who have peace with God.

The ministers who labour with you and travel among you, I believe you are convinced are seeking your

good. Ever esteem them for their works, as servants, but never submit to them as masters. They are in different circumstances, this you are required to know. I believe I speak the minds of the Elders when I say we seek not yours, but you. Your forwardness to help them that are in need has been such, that we are convinced that you love the cause, by the fruit which has abounded towards those who have laboured among you.

Be entreated to ever bear the ministers of Jesus on your minds in all your prayers; pray that a door of utterance may be given, and that they may be delivered from unreasonable and wicked men. I feel a satisfaction in traveling among you and seeing how you do. O! how many times my ears have been charmed with your voices, and my heart warmed with the prayers and exhortations which have come from your hearts and mouths, while the love of Jesus appeared to be all your theme. Follow on till we rise to enjoy the thousand years reign before the end of the world, and the eternal weight of glory in the New Jerusalem, where the Lord God and the Lamb will be light forevermore, AMEN. A few words to the Elders and other public brethren.

Beloved Brethren,

It has been the lot of almost all of you to experience what I have, in coming out from other denominations, into this glorious liberty of the children of God. We are happy in our present connexion, though our mothers children are angry with us. What we have to do is to continue in Christ's words, so we shall be free, and shall never be in bondage, nor bring others into bondage. Some of us have come out from the *calvinistic baptists*, some from the *Freewill baptists*, and some from the *methodists*. We have the example of these three denominations before us, not to do as they have done; which is to make laws instead of obeying those already made. We see the *calvinistic baptists* making laws, and becoming masters and doctors. Once they stood against such things and prospered; now, they have offended in Baal and are dying. We now see them respected by the world, becoming hirelings, and

opposing all who do not submit to their *decrees*. The difference between them and the other denominations is chiefly in their name. We see some of the chief men among the freewill baptists setting themselves up as standards, and rising against all who do not measure with themselves. We see the methodists shaping their discipline to the times, and what is law with them at one time is not at another. I have been told by a methodist minister, that notwithstanding all their zeal for episcopacy, or the government of a bishop; that they are about to take off that head, and have none. We see the methodist ministers a very different set of men from what they were 15 years ago; all these things stand as warnings before our eyes, and they teach us not to fall after the same example. Let us ever remember, that the same Jesus we hold up as the example for our brethren, is an example for all his ministers through all their lives. O my brethren, though several of you are older than I am; yet I ask you to join with me in constant prayer to God, that we may ever stand so as to feed the flock, and wait the appearance of the chief shepherd, to receive a crown of glory which fadeth not away.

To all saints who belong to different denominations.....Brethren we have not separated from you because we did not consider you of the family, but because we consider the place where you dwell [*Mystery Babylon*] a dangerous place to abide in. We invite you all to lay aside your party name, for the name of Christ, and your party laws for the laws of Christ, and submit to him, and if you do not find us there, then conclude we have departed from the faith; until you do forbear to call us hereticks—forbear to say we are preaching damnable doctrines; forbear to call us deists,—forbear to say we are breaking up all order; forbear to call us wolves and deranged men. For unless you prove that we are conducting contrary to the New Testament, you prove yourselves in the wrong. The only way I know for you to be convinced that the *name and rule* of Christ is best, is, to submit to it, so your souls will have peace, love and joy forever.

Enclose by saying,

"Brethren of every name to thee;
Who do inquire if good there be;
In christian order, come and see
In Christ there is true liberty
And happy christian Union."

Your servant and brother in the gospel,

E. S.

Portsmouth, July 16, 1807.

Calvinistical inconsistencies, in Miniature.

THE calvinistical Scholars, by reason of large lessons which they have received from the masters of Stoicism, or *fatalism*, have become some of the most inconsistent preachers I know of in the world.

Here is a sample of the whole.

1. They say that a sinner is as dead as Lazarus in the grave—[Of course he has no soul.]

2. They tell us he has a never dying soul. [Of course he is not as dead as Lazarus.]

3. They tell us that an unconverted man is totally depraved, is as bad, or worse than the devil. Next they tell us that they have a precious, immortal soul that is worth more than millions of worlds. [If a dead, never dying, immortal totally depraved soul which is as bad as the devil, is worth so much; how much the devil must be worth at that rate.]

4. They tell us that there is nothing good in man at all; then tell us that all unconverted, dead men, who are totally depraved, have a conscience which checks and reproves them when they are wrong.

[What wonders have they discovered !!]

5. They tell us that God is a spirit every where, and yet, that the spirit has no operation on any excepting the Elect; and then say that all these men, as dead as Lazarus, have restraining grace.

6. They tell us that a small part of men are in Christ from all eternity, and were predestinated, called

Justified, and *Glorified*, before the world was, yet must have a charge before they can be saved.

7. That all who are to be saved, were given to Christ in the covenant of redemption before the world was, that these and these only will be saved; and yet if the rest do not repent and believe they will be damned for not believing the Gospel, when God never meant they should be saved.

8. They tell us that God has foreordained whatsoever comes to pass; and yet if any thing takes place which they do not like, they say, *it is not of the Lord*. They are like the woman near Lake George. Her neighbour told her that the Indians had come down to the backside of the Lake, and would upfit it, and drown all the people this side. She was greatly alarmed, and ran to an old deacon, to tell him the dreadful story. "What shall we do deacon! (said she)—O (said he) you need not be troubled, the Lord has promised that the earth shall never be drowned. Ah! (cried the woman) *The Lord has no hand in this, it is them plaguety Indians!*" This exactly resembles the conduct of these bewildered disciples of Calvin and Plato.

The calvinistic baptists see the darkest time now, that they ever saw since they were a denomination. I do not think there is a denomination on earth in such a divided, inconsistent, contradictory situation as the calvinistic baptists are in New-England at the present day.

Jacob and Esau.

THERE has for several years past, been much said concerning Jacob and Esau, and what is said of them, has been, and is now brought, to prove what some call *eternal election*, and *reprobation*. As there is nothing in the account of Jacob and Esau, which favours that abominable doctrine, which is so unworthy of the God who is no respecter of persons; I think it my duty to state to my readers the account of these two men as it is recorded in the scriptures of truth.

The foundation of all this calvinistic wooden building, seems to be laid on a wrong inference, drawn from Romans ix. 10, 11, 12, 13, "And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) It was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated."

Many people think from this place, that God loved the man Jacob, and hated the man Esau, before they were born, and that it was promised, that the man *Esau* should serve the man *Jacob*, before they were in the world. Allowing this to be the meaning, the prophecy might be proved false. Did *Esau* ever serve *Jacob*? No. Jacob was afraid of him almost all his days, and appeared to serve *Esau*. Many think that Esau was a poor cursed creature all his days, and that he never had a blessing, but was reprobated to a curse.

Let us look to the scriptures, and see how the matter stands.

First, I will notice what was said to Rebecca before they were born. Gen. xxv. 23, "And the Lord said unto her, *two nations* are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Here we are told of *two nations*, not *two children*. We are told that the *elder nation* should serve the *younger nation*. *Two nations* are mentioned, and *two manner of people*. Many people, instead of reading it as it is, have read, "*two men*." When we understand this, as it is mentioned, we can see it true; when we apply it to the sons of Isaac, it is not true. Where it is said, Jacob have I loved, and Esau have I hated; it refers to the *two nations* and not to the *two men*. Malichi i. 2, 3, 4, "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord. Yet I loved Jacob, and I hated Esau, and laid his mountains and his heri-

tage waste for the dragons of the wilderness. Whereas, Edom saith, we are impoverished, but we will return, and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them, the border of wickedness, and, *the people*, against whom the Lord hath indignation forever."

There is nothing in this account, which looks as though God hated the man Esau; and the whole of his history proves him a prosperous man. Jacob called him lord, when he came to meet him with 400 men. At that time Esau was so rich, that he told Jacob he had enough. The prophecy speaks of the posterity of Esau, and not the man Esau. Edom saith, we are impoverished, we will build, &c. It is plain that the posterity of Esau served the posterity of Jacob, and that the *elder nation* served the *younger nation*;—it is said that Esau, should be called *the people* against whom the Lord hath indignation forever.

Many suppose that the man Jacob was blessed, and the man Esau cursed by their father; but Paul had a very different idea of the matter; Heb. xi. 20, "By faith Isaac BLESSED JACOB and ESAU concerning things to come." To know what this blessing was which Jacob and Esau received from their father; read Genesis xxvii. 28, 29, "Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee; and blessed be every one that blesteth thee." This is the blessing Jacob received from his father. We will now look at Esau's blessing from his father. Verses 39, 40, "And Esau his father answered, and said unto him, behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Here is Esau's blessing. We will now compare them together.

1. Jacob was to have the dew of heaven, and plenty of corn and wine.

2. Esau was to have the fatness of the earth, and the dew from heaven above.

Which blessing is the most valuable? the dew of heaven and plenty of corn and wine? or the fatness of the earth, and the dew of heaven? I see no difference at all. In this part one blessing was equal to the other.

3. People were to serve Jacob, and nations to bow before him, to be lord over his own brethren, (not over his brother,) and his mother's sons, (not son Esau, but his posterity) and every one to receive a blessing that blessed him, and a curse if they cursed him.

4. Esau's blessing was, to live by his sword, to serve his brother, and at last to have the dominion, and brake his brother's yoke from off his neck, and be wholly free from any subjection to him. If one blessing is above another it appears to me that the blessing on Esau was the greatest; be this as it may; it is certain, that Esau had a blessing after he sold his birthright to Jacob for a morsel of meat. Every person ought to remember that when Isaac blessed Jacob and Esau, it was concerning things to come, these blessings had reference to the *two nations*, and not the *two men*.

When Paul mentioned Jacob and Esau in Rom. ix. it was not to prove that God loved and hated his creatures before they had done good or evil; but to shew the Jews, that blessings came on Jews and Gentiles through grace, and not through works. He asks if the Jews are better than the Gentiles, and says no, in no wise, for we have before proved both Jews and Gentiles that they are all under sin. He mentions, the purpose of God according to Election; which was, not of works, but of him that calleth. He proved that the Jews must be saved by grace and not works; by shewing that there was nothing in Jacob or Esau to influence the Lord to make a great and favoured nation of Jacob, instead of Esau.

Those who pretend from this account to make out that God is a respecter of persons, and partial to his creatures who does not reward according to men's works, while he saves by grace, describe a God altogether like themselves.

*Singular conduct of Dr. Morse in marrying a couple on the
ISLE OF SHOALS a few years ago.*

I AM informed that about four years ago, Dr. Morse was appointed by the missionary society, or some other human authority, to go to the *Shoals* to set in order the things that were wanting, and give some kind of law or regulations to the people. When he came there he saw several things which he thought needed rectifying; among the rest, he found a man who some years before had been married to a woman in Rye; his wife refused to live on the *Shoals* with him; but was willing to live with her husband in Rye, or any other place, excepting the *Shoals*. As she would not live with him, he took another woman. The man lived with her without being divorced from his wife. She had two or three children by him when the Dr. came there. As they had not been married, the Dr. thought it best to marry them. The man had then a wife in Rye—they were never published—there was no certificate—the Dr. was out of his own town and county, (I think)—it was contrary to the law of God and the State of Massachusetts, for them to live together, and yet the Dr. instead of saying, *she whom thou now hast is not thy wife*, declared them lawful husband and wife, and likely said, "What God has joined together, let not man put asunder." After he had married them he recorded it with his own hand on the town book, where he mentions that he did it to prevent further sin, or to that amount.

I ask the good people of the Commonwealth of Massachusetts, whether this man is like the Bishop of Rome, who declares himself above all laws human or divine. Ought such conduct as this to pass unnoticed? Judge ye.

Thou therefore, which teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you. Rom. ii. 21, 23, 24.

The above statement, is as near as I can remember,

from the account given me by a man who was knowing to the matter.

An uncommon bird, found to be a Columbarius.

FOR some years past it has been said, that an uncommon PIGEON, has been seen in the lower part of Newhampshire; and of late it is found to be a COLUMBARIUS;* [That is, PIGEON-HAWK.] Several circumstances concur, to prove him a PIGEON-HAWK, and not a PIGEON. It was said that a single individual made the discovery; by observing that he was fond of *unclean* flesh; instead of *pure* grain. Afterwards several observed the same thing. This made some alarm, as it was thought that he would be dangerous, to the young flocks which were growing in the neighbourhood. The consequence of this alarm was, a number of men who professed to be skilled in Ornithology, were sent to determine whether the COLUMBARIUS was dangerous to the neighbourhood or not. It was agreed upon by them, that the *Fowls* in the neighbourhood were exposed by his residing in that part of the country. From this we may conclude that the COLUMBARIUS, will be in danger of being shot, unless the firing of a gun should so alarm him, as to cause him to quit the country.

The following description of the COLUMBARIUS, is given by a gentleman skilled in Ornithology, which proves that he above is of that species.

The bill is black, at the point, and whiteish at the base. The eyes are yellow. All the upper part of the body and wings are brown, (or what some would call, *black*) the feathers reach almost down to the feet. In

* This creature is called *Columbarius*, because he is found only in one place in *Columbia*, or *America*, & is of the *Falco*, or hawk kind.

May it appears on the banks of the river ; but towards winter it retires to the southward. It feeds on small birds, and if any person sees him, he flies and makes a great *shreaking*. It forms his nest in hollow trees ; which is made of sticks and lined with *feathers*. It feeds on *pigeons* and the young of *wild turkies*.

It has a small head, yellow eyes, long neck, long slim body and small long legs, and on the whole is so different from an innocent Pigeon, that any person to come in sight of him may discover the difference, between this animal and other innocent creatures.

His uncommon appetite for *flesh*, was what led on this discovery, which doubtless will be the means of preserving the lives of many, who otherwise might have fallen a prey to him.

THERE are several important accounts of the work of God in different parts of New-England I expected to publish in this number, which are omitted for want of room ; they will appear in the next number. I have an interesting account of the work of God in Allentown, and from Freetown, which will be published soon.

In the next number, will be noticed Mr. Merrill's animadversions on my Review of the methodist discipline. Also what the Berean mentions concerning my description of universalism as the bastard child of calvinism and arminianism. Remarks on Pharaoh, the Potter and the Clay, &c.

I expect, if there is room, to publish in the next number, two letters from Mr. Sabin, methodist preacher, to Mr. Page, concerning Smith's libel, lies, falsehoods, and so on, as he calls them.

The clergyman of Hampton is dismissed, it is said, for unlawful, ungodly commerce with his maids, &c. &c. &c. xxxii. Such things prove the truth of the history of the clergy, mentioned in the different numbers of this magazine. (To be Continued.)